THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"He preserveth the souls of his Saints; he delivereth them out of the hands of his enemies."—DAVID.

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THE IRRIGATION CONVENTION.

From the report of the proceedings of the Irrigation Convention, recently held at Denver City, published in the *Rocky Mountain News*, of Oct. 17th, we extract the following address to the Convention, by A. M. Musser, Esq., the Utah delegate:

Mr. Chairman and Delegates of the Irrigation Convention:

It is well known, doubtless, to many of you that Utah—which Territory I have the honor of representing at this important Convention—was first occupied in the year 1847 by a handful of exiled "Mormons," under the immediate leadership of President Brigham Young. When those early settlers entered that Territory—then belonging to Mexico—they were destitute of almost everything but faith and indomitable perseverance. They were ignorant as to the character of the soil; at sea as to climatic and other influences which they had to meet; entirely unused to the processes of irrigation; nevertheless they planted in faith, and in due course, under divine blessing, they harvested. Mr. James Bridger, of Fort Bridger memory, who was one of the oldest and most observing of mountaineers, offered the pioneers one thousand dollars for the first ripe ear of corn they might raise in Salt Lake valley. Such was his faith and encouragement to a band of earnest men in quest of some uncoveted spot on God's footstool, which they might occupy without fear of molestation. The magnitude of the undertaking in colonizing that then remote, isolated and unknown country, cannot easily be over-estimated. A year's supply of provisions and seeds, also implements of husbandry, were all freighted by ox and cow teams, a distance exceeding one thousand miles.

Utah now has a population closely approximating one hundred and fifty thousand souls. Possibly seven per cent. of this total are non-"Mormons." Quite ninety-five per cent. of the "Mormons" live in their own houses, and upon the fruits of their own industries. Aside from the numerous flourishing mining towns and camps built since the great trans-continental railroad made the mines available, one hundred and ninety odd prosperous cities and villages have been founded and built by the actual settlers.

Trenching thus much on your time, with indirect *data*, I will now give you some facts and figures bearing directly upon the system of Utah's irrigation

and agricultural labors. Up to the year 1865 we constructed over two hundred and seventy-seven public canals and ditches for irrigating purposes. The aggregate length of these canals was ten hundred and forty-three and a half miles. These canals were built at an aggregate cost of $1,766,939, which would amount to an average cost of $1,695 per mile. The estimated cost of canals that were in progress of completion at that time was $877,730, which would make a grand aggregate cost of all canals built and reported to the Deseret Agricultural Society amount to $2,744,669.

The following statistics are for the year 1867 alone: 100,000 acres land irrigated; $248,000 expended on canals and dams during the fiscal year ending October, 1867; 48,000 acres wheat raised, averaging 17 2-3 bushels to the acre, one-sixth of the crop destroyed by locusts, 6,300 acres barley raised, averaging 18 bushels, loss one-fourth; 1,900 acres oats raised, averaging 20 bushels, loss one-third; 7,900 acres corn raised, averaging 15 bushels, loss one-fourth; 1,800 acres sorgum raised, averaging 77 gallons, loss one-sixth; 6,300 acres potatoes raised, averaging 100 bushels, loss one-fourth; 380 acres carrots raised, averaging 250 bushels, loss one-sixth; 300 acres beets raised, averaging 280 bushels, loss one-eighth; 166 acres cotton, averaging 171 lbs.; 30,000 acres meadow, averaging one three-fourth tons, loss one-eighth; 900 acres apples, from 100 to 500 bushels to an acre; 1,000 acres peaches, from 100 to 1,000 bushels to an acre; 75 acres grapes, from 350 to 3,300 bushels to an acre.

As a general thing we have found that the air currents passing through the cañons, are a great protection to most kinds of fruits and other tender vegetation raised at the *mouths of cañons*, by dissipating the early and late frosts.

Meeting many of the leading men of the Territory at our late semi-annual Conference, I obtained some canal *data*, of which the new beginners in the art of irrigation may take advantage. These gentlemen gave me the length, width of bottom, depth of water, fall of water per mile, number of acres, and the kind of soils watered, of twenty-five of their main canals located in different parts of the Territory; 165 miles is the aggregate length of the twenty-five canals; 6 3 5 miles is the mean length of each canal; 150 feet aggregate width of bottom; 6 1-8 feet mean width of bottom; 388 inches aggregate depth of water; 15½ inches mean depth of water; 585⅛ feet aggregate fall to the mile; 23⅞ feet mean fall to the mile; 40,750 aggregate number of acres watered; 1,638 mean number of acres watered. Thus we see that a canal 6 3-5 miles long, 6 1-8 feet wide at bottom, with 15½ inches depth of water and with a fall of 23 7-8 feet to the mile, will carry water sufficient to successfully irrigate—taking one season with another—1,638 acres of cereals, vegetables, fruits and meadow. The character of the soils thus watered is: 7,200 acres of black loam; 8,800 acres sandy loam; 8,250 acres loam and gravel; 3,500 acres loam and clay; 1,206 acres loam and alkali; 5,000 acres clay and gravel; 3,500 acres clay and plaster paris; 2,500 acres of iron, alkali and sand; 1,000 acres sand, alkali and volcanic.

Our *reclaimed* alkali lands, of which we have many thousand acres, are among our richest, strongest and consequently most remunerative soils. The process of reclamation is simply leaching the land by successive elaborate irrigation and by repeated plowing, thus exposing it to the direct influence of segregating agencies which carry off the volatile and objectionable ingredients.

The foregoing statistics are confined solely to Utah. They do not include great tracts of land cultivated by our people in Idaho, Nevada and Arizona, nor do they embody the thousands of acres of cereal, vegetable, fruit, and grape producing lands which need no artificial irrigation. When Salt Lake City was first founded, the water capacity for irrigating purposes did not exceed 800 or 900 acres. Now between 4,000 and 5,000 acres are successfully irrigated. At first the land was arid and thirsty. Subsequent irrigation saturated and settled the soil and thus slaked much of its early thirst. The increased rainfall—no doubt super-

induced by occupation and cultivation—and the numerous fruit and shade trees—like so many mulching agencies neutralizing the drying effects of the sun's rays and prevailing winds—have very largely contributed to cool and moisten the soil and to lessen the necessity of frequent and elaborate watering. Notwithstanding the process of irrigation is attended with much labor and expense, yet the people of Utah find it a great convenience to be enabled to put the water on the land when the crops are actually needing it, and a great fertilizer, as it is the means of covering the soil with rich vegetable matter from the mountains. After successive years of watering the upper or bench lands, we discovered that the lower lands, including much arable, and about all the grass lands, received all the water they needed through the permeating "waste" waters alone.

We have but very few troubles over the many intimate interests in water and water ditches. The county courts as a general thing regulate and control the waters in the main canals, (some of which they construct and keep in repair), by the appointment of head water-masters, whose duty it is to see that the water is equally distributed in the lateral ditches, which are generally built, kept in repair and managed by the people, who appoint sub-water-masters for the season. When difficulties do arise between watering interests they are universally settled, like all our troubles, by referring them to disinterested peers who labor, without partiality for both parties and without pecuniary cost to either.

On account of the heavy grades of our cañons (from fifty feet to five hundred feet to the mile), each successive year we are forced to spend thousands of dollars repairing dams and canals. They are very often carried away in the midst of the irrigating seasons by what are termed cloud-bursts or water-spouts. We have sustained untold loss in canals, dams and reservoirs from these and kindred causes.

Owing to the constantly increasing demand for arable lands we are now forced to construct many larger and longer canals than those heretofore built, to lead the plus waters of the large streams over the lands now arid. For this purpose the waters of Bear, Cub, Smith's Fork, Ogden, Weber, Jordan, Provo, Sevier and Rio Virgen rivers are soon to be diverted and utilized. It is intended to make one or more of these canals navigable.

Temple Block, Salt Lake City, has an altitude of 4,300 feet above sea level. Our lowest settlement—St. George—has an elevation of 2,700 feet, while our highest town does not exceed 7,000 feet. Most of the settlements are under 5,000 feet above the level of the sea. The mean temperature of Salt Lake City for a number of past years was—spring, 51¾°; summer, 75°; winter, 32°; for the year, 53¼°. The mean rain fall for the same period has been about 22 inches.

As a general thing wheat and other cereals are watered from two to four times the season, while the gardens and orchards on the bench or uplands—which are generally gravelly, sandy and light—require it once a week during the season. The curling of the leaves is always a sure sign that water is needed. By subsoil plowing and thorough stirring, the corn, even after the blades curl, will straighten out, and the necessity of immediate watering is thereby superseded.

Our experience is that by irrigating fruit and other trees quite late in the fall, they will stand the winter better.

In times of scarcity of water and when crops are in great want of it, the work of irrigating with us is carried on day and night, and even Sundays.

Our waters never run to waste so long as there is arable land below for them to spread over. The altitude of this beautiful city is one mile above sea level. I see that your peach and apple trees are looking healthy and vigorous. This great altitude need not discourage you about putting out fruit trees, as we are raising fruit successfully above this height. Our trees, however, receive the protection of towering surrounding mountains, and as I have remarked, the dissipating effects of the Cañon winds. If you should not succeed in wintering all your trees for the first two or three years, I would respectfully suggest that you *keep trying*, just as we had to

do in the commencement of nearly all our settlements. When a Pennsylvanian moves into a new country, his first work is to build a barn to protect his horses and products; the first work the "Mormon" does under similar conditions is to plant out fruit trees. In Utah it takes ten years to grow a *ten* year old tree, while with means a magnificent house can be built in a few months.

I thank you for your attention.—*Deseret News.*

THREATENED WITH ASSASSINATION.

The Lexington (Miss.) *Caucasian* of Oct. 11th has the following, which another paper well terms "advertised infamy"—

"The Jewish High Priest Caiaphas expressed, on a certain historic occasion, a sentiment which, had it not been so unfortunately connected with the world's greatest wrong, crucifixion of the Savior, would have found an echoing response in the heart of every freeman, the world over, who had been robbed by usurpers and despots of liberty and right: 'It is expedient for us that one man should die for the people, and that the whole nation perish not.'

It would be well for malefactors in our high places to learn a lesson from history, old and new. As Lincoln—that ruthless embodiment of knavery, vulgarity, and triumphant hate—was made to bound the river Styx, so may his every criminal successor fall by the hand of a patriot assassin. Julius Cæsar, when he had betrayed the liberties and rights of the Roman people, was stricken in the Senate by a bosom friend, not that he loved Cæsar less, but Rome more. If the Roman Cæsar, surrounded by the glittering 'pomp and circumstance of war,' and mighty armies of obedient minions, could be reached and slain by a subtle blow, why may not our Seizer yet feel the keen blade of an avenging hand? Death to tyrants! Confusion to the conspiring enemies of liberty throughout the world! Yea, it is better that one man should die, and that a whole nation perish not. Let the sentiment spring to life anew in every patriot's heart.

But business is business, and a plain business proposition needs no introductory essay, either historical or political. Here is a novel—a most unusual, but by no means improper—venture. A reader of the *Caucasian* desires to test the faith of the flunky foolish. He offers a wager to the world, which should put the loyal sports to thinking—$5,000 (more or less) that Ulysses S. Grant, the American Seizer, if he does not die from natural causes, is slain before the 10th day of April, 1874. We shall let him speak for himself. The original, including envelope, is on file in this office, and may be inspected by the incredulous.

'St. Louis, Mo., Oct. 1, 1873.

To the Editor of the Lexington *Caucasian*—Please publish the following card: I propose to bet five thousand dollars ($5,000) that President U. S. Grant, unless he dies from natural causes, will be assassinated before the 10th day of April, 1874.

If accepted, the money to be deposited on or before the 10th day of November next.

Parties desiring to wager larger or smaller amounts can address me at St. Louis, Mo., or through your columns.

Respectfully,

H. Clay Harper.'

We have only to add that it will afford the *Caucasian* profound pleasure to announce, on the morning of April 11th, that Harper has won his bet."

Assassination is the work of the coward and the villain, for whom inevitable retribution waits. There are some crimes for which the merited punishment is death, but that punishment should be inflicted under proper circumstances and by the proper instruments. But the stain of innocent blood on murderous hands can never be washed out in this life, and it is

not right for it to be in any wise condoned, or those guilty of it to be sympathized with in the least. It is theirs to be given up, corporeally and mentally, to the torturings of that fearful penalty which they have entailed upon themselves. The worst thing that the South did or sanctioned was the assassination of President Lincoln, and the worst kind of policy that it could now adopt or sanction would be this of assassination of public and national officials.

It may be that the above card, of the nature of a threat, was written for effect, or as a "joke," for there are people who are foolish enough to joke upon any subject, but the endorsement of the tenor of the card by the *Caucasian* can not be so regarded, and the whole affair is wretched "business."—*Deseret News.*

SYNOPSIS OF A CONFERENCE

HELD AT PARIS, BEAR LAKE VALLEY, UTAH, NOVEMBER 1ST AND 2ND, 1873.

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Bloomington, Oneida County, Idaho,
November 3rd, 1873.

Editor Deseret News:

A Conference of this Stake of Zion was held in Paris, commencing November 1.

FIRST DAY.

10 a.m.

President C. C. Rich made a few remarks, and called for reports from the presiding Elders as to the condition of their Wards.

Elder Samuel Pike, of Alma, Wyoming Territory, gave a very interesting report of the condition of the Saints in that place. The brethren were nearly all engaged, for the time being, in coal mining, receiving cash for their wages, and paying their Tithing better than formerly, many paying in their own settlements. They numbered at present 175 members, had a good Sunday school of 75 scholars, and a flourishing co-operative butcher and provision store.

Evanston Branch, Wyoming Territory, was also reported by Elder Pike as in good condition and numbering 30 or 40 members.

Randolph and Woodruff, Utah Territory, were represented by Elder Randolph Stewart, who thought the Saints of those places would come up to an average. He was afraid, however, that some were led more by speculation than faith. Randolph had a good Sunday school.

Meadowville and Ithaca, U. T., in the absence of their Bishops, were reported by President Kimball and Bishop Budge, as in a flourishing condition.

Fish Haven was reported by Elder Hugh Findlay to number twelve families, with a Sunday school. The majority were trying to be faithful.

St. Charles, Idaho, was represented by Elder John A. Hunt to be in a flourishing condition, numbering 60 families, with a baptismal record of 50 for the past year. They had a good Sunday school. The Saints generally attended to their meetings, and the teachers were diligent in laboring with the people.

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2 p.m.

The following Wards were represented—Bloomington, Paris, Preston, Nounan Valley, Ovid, Liberty, Georgetown, Montpelier and Bennington. Some of these settlements are small, with conditions favorable for a large number of settlers. They are all situated in Oneida County, Idaho. The reports of the Elders were similar to those already given. There are co-operative stores and relief societies in a few of the settlements, and Sunday schools in nearly all.

The Conference was addressed by President D. P. Kimball on co-operation, followed by Bishop Budge.

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7 p.m.

A Priesthood meeting was held, which was addressed by Presidents C. C. Rich and D. P. Kimball and Bishop Wm. Budge. Co-operation was the principal subject of discourse

and steps were taken to organize a co-operative tannery at Paris.

SECOND DAY.

10 a.m.

Bishop William Budge read a portion of a discourse on Tithing by Elder Orson Pratt.

President C. C. Rich said the existing difference between rich and poor was not pleasing to the Lord. If a preference existed it should be in favor of those who do nearest right. We had had more than forty years teaching in the Church to make us good Saints, and we had not yet made much progress. He urged the adoption of co-operative principles, and thought we should not hold back because some were unwilling to adopt them.

President Rich then presented a few estimates and said, "We spend in this Stake over $60,000 in cash for store goods, in stock at a low rate, and grain at a cent per pound. The largest portion of this can be saved by our making our own leather, boots and shoes, and most of our clothing. Unless we change our present course, we will always be poor and the Lord will not accept us. The sisters should co-operate with the brethren and throw aside the foolish and expensive fashions of the world. Some of us degrade ourselves below the level of the wicked, when it is really our mission to teach and elevate them."

President Rich then made some remarks on dancing, recommending wholesome restrictions with regard to this amusement, so that it might not be an injury to the young. He also recommended young people to consult their parents or persons of experience before entering into marriage, and counseled everybody to say or do nothing they were not willing for the whole world to know, and to write nothing they were not willing to see published in the papers.

President Kimball made a few remarks on education and other important subjects.

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2 p.m.

The Sacrament was administered.

Bishop William Budge gave some counsel to the Bishops, showing the comprehensive nature of their duties, and the obligation of all to recognize and sustain the local Priesthood. The Bishops should take great care of the Tithing entrusted to their care, and let nothing go to waste. The speaker also showed how easily a little neglect will cause a man to fall behind in his Tithing.

The general authorities of the Church were unanimously sustained.

The following authorities of this Stake of Zion were presented and unanimously sustained—

Charles C. Rich, President of the Bear Lake and Bear River region.

David P. Kimball, President of this Stake of Zion.

Joseph C. Rich and James H. Hart, his counselors.

William Budge President Bishop. The Bishops of the settlements were also sustained in their order.

The following brethren were unanimously sustained as members of the High Council — George Osmond, Thomas Sleight, John A. Hunt, George W. Sirrine, Anders Beck, Solomon Wixom, John U. Stucki, Alonzo Bingham, Neils C. Eddlefsen, Neils Wilhelmsen, Edwin A. Austin, Miner Willcox, and Hyrum S. Rich.

The following were presented and sustained as home missionaries:— John A. Hunt, Nathan Davis, and Neils C. Wilhelmsen, of St. Charles; G. Osmond and P. Greenhalgh, of Bloomington; Thomas Sleight and Robert Price, of Paris; William P. Nebeker, of Ithaca; Archibald McKinnon and Edwin Spencer, of Bear River Valley.

The following brethren were appointed a committee to locate a more direct road from Round Valley to Hyrum Cañon—John A. Hunt, James Carroll, Josiah Tafts and Nathaniel Hodger.

President Rich made some remarks advising our young people to marry only those in the Church, and also recommended marriage for eternity.

The teachings of the Elders were very applicable to our present circumstances and must result in a great deal of good.

Conference was adjourned *sine die*, and the people went home with an apparent determination to profit by the valuable teachings imparted.

Yours respectfully,

GEORGE OSMOND.

THE CURSE OF UTAH.

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For over four years Utah has been cursed with an incubus, in the shape of an official and whisky "ring," bent on "rule or ruin," and using every means at their command to retard the prosperity and injure the best interests of the Territory, to gratify a lust for revenge and a thirst for power as a means to rob a thriving community. Every move made by them has been in this direction. They have retarded the introduction of capital; they have injured — almost ruined — the business prospects of gentlemen who have largely invested here; they have prevented hundreds of toiling miners from realising on locations which have been partially developed often in the midst of privations; they have controlled the courts so that justice has been refused or ignored between contesting litigants, the wealthiest "ring" friends having the inside track; they have outraged law and equity, with the view of having Congress believe that special proscriptive legislation for Utah is a necessity; they have robbed the Government, and planned a robbery of the entire people of the Territory so extensive that a Credit Mobilier one sinks into a mere bagatelle beside it; and thus, with evil designs entering into every object, they have the audacity to again go before the people, and ask their support in seeking from Congress a power that would subvert the very fundamental principles of republicanism upon which our Government is erected. This is our indictment of them, and one we will sustain by the most irrefragable proofs. They can accept it as our "memorial" if they so please; and one to which we will ask no signatures, though it will be endorsed by the prominent and respectable citizens of Utah, independent of creed or politics.

Who, that care for the best interests of the Territory, can sustain the course of a clique that eternally seeks to make trouble and frighten away capital that it may have an empty notoriety? Who that came here to make money honestly can endorse a fanatical crusade by a missionary judge, which keeps from them their just rights, and permits blackmailers to levy on them with impunity, because the wheels of justice have been blocked in the courts for political purposes? And who that have property at stake, desire to commit it to the tender mercies of a small band of adventurers, whose highest ambition is to play successfully the role of "bummer" or second-rate pettifogger?

We propose telling the "ring" and the public some very substantial truths and facts before we are through.—*Salt Lake Herald.*

If you desire to enjoy life, avoid unpunctual persons; they impede business and poison pleasure. Make it your own rule not only to be punctual, but a little beforehand.

Bad Dreams are frequently caused by a tight neck band, which prevents the blood when it has reached the brain from flowing freely back again. Compression of any part of the body should be avoided at all times, but especially during sleep. The lighter the bedclothes are the more refreshing and sweet will be repose. For this reason, comforters made of delaines or other thin woolen material and stuffed with wool are far preferable to those made of cotton, and warmer even than blankets, since the fibres of wool are wider apart and the same weight goes farther in retaining the warmth of the body.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, DECEMBER 16, 1873.

"ASSERTION IS NOT PROOF"—ANSWER TO A CORRESPONDENT.

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CONTRARY to our custom we answer, in our columns, an inquiry from an anonymous correspondent. In all journalism it is invariably the rule to pay no attention to correspondents who fail to furnish their names and addresses to the press. It is not with the object of publishing them that their names and addresses are required, but they are asked for as a guarantee of good faith. We have invariably preferred to answer our correspondents by private letters to doing so through the columns of the STAR, for several reasons, one of which is because questions so directed are generally of trifling interest, or importance, to any other person besides the correspondent. In the present instance we are completely in the dark as to who our correspondent is, for he has given neither his name or address. But, as we before remarked, contrary to our usual custom, we shall answer his inquiry, or inquiries, because unlike many we are called upon to answer, it may, when answered, prove equally as interesting to the general reader as to our correspondent.

"A Reader of 'Mormon' Books"—for so our correspondent styles himself—informs us that he recently read an article in the columns of the STAR, entitled, "Assertion is not Proof," which he considers requires some explanation beyond what is furnished in the article. He says—"Assertion may not be proof in all things, but in such things as you publish in your works, am I not to take your assertions as proofs? For instance, you assert that in the year 1820 Joseph Smith received his first vision, and saw the Father and Son descend in a cloud of light, who spoke to him while he was engaged in prayer, and told him what to do. Again, Joseph Smith, you say, had a second vision, Sept. 21, 1823, when an angel visited him and remained with him most of the night, giving him much information about many things which were shortly to take place. You also assert that Joseph Smith and Oliver Cowdery subsequently went into the woods to pray, and while there an angel appeared and spoke to them, laid his hands upon them and gave unto them the Priesthood of Aaron, and told them to go and be baptized." Our correspondent then proceeds to name several other "assertions," published in our columns under the heading of "Chapters from the History of the Church," which it is quite unnecessary for us to repeat here, as we presume nearly all, if not all, of our readers have perused those chapters. He adds, "There are many other things written in your books and in the STAR which you contend are true; but, if 'assertion is not proof,' where shall I go for proof of their correctness? Joseph Smith and others are no more; consequently, I cannot go and ask them for information. When Jesus and his Apostles were on the earth they made

assertions and said, 'He that believeth and is baptized shall be saved, but he that believeth not shall be damned.' Were these assertions true? or is there no dependence to be placed on their words? If the words of the Apostles were true, then is it not the same in this our day?—if God has restored the Holy Priesthood as in former days. Are not the assertions of Joseph Smith and Brigham Young as powerful as the assertions of those who lived before them? I have been told that they are the words of God, and by their words men will be judged at the last day."

The article to which our correspondent refers is one that we copied from the *Woman's Exponent*, published in Salt Lake City, as he may notice, and was evidently designed by the writer to apply to a certain self-opinionated class of persons who make a common practice of contradicting or objecting to any opinion or belief indulged in by opposite persons, without giving any satisfactory reason for so condemning the judgment of others, and sometimes without offering any reason whatever for their contrary views. The article, to our thinking, goes to show how utterly nonsensical and foolish it is for individuals to find fault with, and condemn, the views, opinions and dogmas of other individuals, or of existing societies, without advancing any sound and reasonable argument to prove the futility of their position, or without offering to them anything better, more reasonable, beneficial, reliable, or lasting.

What we understand by the term assertion, is a plain and positive declaration given by an individual of his claim, knowledge or belief. The assertion of a person, however, is not always a reliable one. Many assertions are made by persons in all classes of society—religious and otherwise—and the claims they set forth are frequently at variance. One person may assert, from his standpoint, that such and such things are true, while another person, equally sanguine and positive, may assert his belief, which may be entirely opposed to that of the other,—thus there are two opposite opinions formed, but as to the accuracy of either one no outside person can perhaps rightly judge, unless one claim has the advantage over the other by the possession of incontrovertible evidence, or proof, to sustain its position; assertion is one thing and proof is another thing. We must therefore admit that assertion is not proof when unsupported by those qualities that will recommend it to the intelligence and acceptance of others. There exist many hundreds of separate and distinct churches at the present day, each claiming, or asserting itself, to be the Church of Christ, but if the present generation would cast aside its vanities and seek to worship God instead of mammon, at the same time calling upon the learned and wise, but self-appointed, ministers of God's holy word, for necessary and sufficient proof to sustain them in their assertions, there would be only one Church on the earth, and that, too, the Church of God. We trust our readers will not deem it improper for us to repeat the common but expressive phrase—"The proof of the pudding is in the eating." The proof which mankind need, and should demand, from any and every person assuming to be servants of God, is not their bare assertions that they are right and that all others are wrong, but the bestowal upon the believer of the Holy Spirit, or Comforter, which Jesus promised to send to his disciples, after his ascension, and which Peter, the Apostle, said was not only promised to the believers in that generation, but "to all that are afar off, even as many as the Lord our God shall call."

Our correspondent must not suppose that all the writings contained in our

books, and in the columns of the STAR, are merely so many assertions. What has fallen from the lips of the Elders of the Church, or has been written in the manner referred to, in defence of the doctrines of our faith, has been supported by proof—in the way of argument, reason and Scripture. Proof has never been wanting, but always forthcoming, and in such a shape as to impress, in the most satisfactory manner, the minds of honest and sincere believers in the Truth. The Holy Spirit of promise has been imparted to the baptized believer in our doctrines, in accordance with the promise of Jesus and Apostle Peter, and many thousands of souls are now rejoicing in the fruits of the everlasting Gospel. Jesus said truly—"He that believeth and is baptized shall be saved, but he that believeth not shall be damned,"—but he did not make this "assertion" without offering to the believers tangible proof that they were in the path which would lead them to salvation, for, continued the Savior, "these *signs* shall follow them that believe; in my name shall they cast out devils," &c., &c. Both he and the Apostles left the world without any excuse for rejecting their words. Marvelous works were performed by them, witnessed by multitudes and proclaimed to the world. The "assertions," therefore, of Jesus and his Apostles were true and proven to be so. Christ's teachings were amply sustained by sound, practical sense, reason, revelation and power. Laying aside the overwhelming proofs, in Scripture and prophecy, of his being the Son of God, his whole career proves that he was, at least, a Prophet of God, and a person who was endowed with extraordinary power from the heavens. The mere assertion that he was the Christ did not convert his disciples. He gave undeniable proof of his claims on them and the world in general. Those who believed on the words of Jesus and his Apostles received every assurance that their claims were not pretentious, but by practically applying the words of Jesus and the Apostles to their own lives, and living thereby, they were enabled to identify them as the Son and servants of God.

"Are not the assertions of Joseph Smith and Brigham Young as powerful as the assertions of those who have lived before them?" We answer, yes; and, moreover, if accepted by the world, will be productive of universal happiness and peace, where now reign misery and strife. The assertion of Joseph Smith, that he had seen the Father and Son in a cloud of light, is true. It is also true that he had other visions, and that he and Oliver Cowdrey had the authority of the Holy Priesthood conferred upon them, and received many more manifestations of Divine grace. Others, who have believed on Joseph Smith's testimonies, or "assertions," received spiritual proofs of the power of God being with the work which Joseph Smith was the instrument in establishing on the earth. It is only the traditioned who marvel at such declarations being made in this the nineteenth century, but when we allow ourselves to reflect, and our minds to dwell on the various operations of the Almighty at certain periods, when he had Prophets on the earth, it does not appear at all unreasonable for Joseph Smith to have intercourse with the heavens. Although men may change their ideas and reverse their practices, from right to wrong and from righteousness to unrighteousness, He is the same yesterday, to-day and forever. Furthermore, as Jesus offered to prove his divine authority to the satisfaction of all men, if they would believe, so Joseph Smith has proven in this dispensation in the most ample and practical manner, and to the satisfaction of many thousands of converted souls, that he has received

his commission from heaven. "By their fruits ye shall know them," are the words of the Savior, and this is the method of acquiring a knowledge of the Gospel, whether it be preached by the Pope of Rome, Archbishop of Canterbury, or Brigham Young. The Church of Christ must be established with Prophets, Apostles—men "called of God as was Aaron,"—diversities of gifts, and with immediate revelation from God to man. The assumption of any man to preach any other Gospel will assuredly result in his condemnation, as declared by Paul. It is necessary for the individual who claims to preach the Gospel of Christ, to offer the gifts of Christ—the signs which are to follow the believer—as well as all other "proofs" of the possession of the true Gospel, otherwise they are of that class spoken of by Paul,—"having a form of godliness, but denying the power thereof." J. C. G.

ABSTRACT OF CORRESPONDENCE.

BRISTOL CONFERENCE.—Elder E. N. Freeman writes to us from Bristol, under date of Dec. 10th. He says,—"I have just returned from my visit among the Saints in the Gloucestershire part of this Conference. After you left me, or in about an hour afterwards, I took train for Wickwar. From there I walked to Tetbury, a distance of 16 miles, and from there again to Nailsworth, where I had the pleasure of meeting Elder C. Sansom. We traveled together until we reached Newnham; and at each place where we held meetings we had a very good time. The meetings were well attended by the Saints. We endeavored to teach them the necessity of their attending their meetings, paying their Tithing, observing the Fast-days and giving their Fast offerings for the poor, and of attending to their prayers and living faithfully the religion they professed. I trust we have been the means of doing good; in fact in one instance some good has been done already, for one small Branch had not paid any Tithing since I have labored in this Conference, but this week their first installment of Tithing has been sent in. I pray God to bless the efforts of all his servants, that they may lead the people on to righteousness."

LEEDS CONFERENCE.—Elder James Bywater, on the 10th inst., writes,—"I reported myself to brother M. H. Hardy on the day following my appointment to the Leeds Conference, and up to last Sunday night we have been engaged traveling through, and holding meetings in, the different Branches. We are now almost at the close of our labors, together, as brother Hardy intends starting for London on the 15th inst., and I shall enter on the practical duties assigned to me. I hope and trust that the Lord will aid and assist me, by giving unto me wisdom, patience, discretion, judgment and faith. We find the Saints, generally, poor, but kind. They are scattered as to residence. Four Branches have each a Sunday school."

CORRESPONDENCE.

AMERICA.

Ogden, Utah Ter., Nov. 17, 1873.

Prest. L. J. Herrick.

Dear Brother,—I write to let you know that our company arrived safely at their destination. We wrote to you from New York and gave you an account of our journey across the sea.

We left New York on the 6th inst., with 547 souls of the Saints. We had traveled only one day when the wife of Edwin Watson was delivered of a fine son; he was blessed and named John I. Hart Watson. Both mother and child are doing exceedingly well.

We have had a good passage, both by sea and land. I will mention one circumstance out of the many which happened on our journey, showing that the power of God has been made manifest in our behalf. One of the Saints—Alice Simons—late of Derby Branch, Nottingham Conference, had previously lost the power of speech, as well as the use of her limbs. With my brethren, I administered to her in the name of the Lord, anointing her with oil and laying hands upon her, according to the ancient pattern. The Lord heard our prayers and as soon as we took our hands off her head, her speech was completely restored to her. Many others of the Saints who were sick, were healed by the same power.

We reached Ogden on the 13th inst., at 12 o'clock, p.m. Many in the company had friends waiting at the station to meet them. We remained in the cars until the next morning, when we arrived at Salt Lake City. We were well received by Bishop Edward Hunter and his counselors, and other Bishops, and many friends. Nearly all the Saints in the company were met and taken away by their relatives or friends. The few that remained were provided for by Bishop Hunter. All in the company seemed to rejoice that they had reached their destination.

Brothers John Neff and W. K. Barton rendered me great assistance during the journey. I feel thankful to them for their kindness.

I have resumed my labors in West Weber settlement. Yesterday I attended meeting there, when we had a large congregation. I wish to do all the good I can at home, as well as abroad.

I desire to be remembered to the faithful Saints in the Nottingham Conference, and, likewise, to my former fellow-laborers. I pray that God will bless you, brother Herrick, with every needful blessing, your associates in the Office, and His Work in the earth with continued prosperity.

Your brother and fellow-laborer in the Gospel of Peace,

JOHN I. HART.

GREAT BRITAIN.

Cardiff, December 6th, 1873.

Elders J. C. Graham & Geo. F. Gibbs.

Dear Brethren,—As you are aware, I left Liverpool on the 29th ult. for Merthyr, at which place I arrived at 7 o'clock, p.m., on the same day, and found Elder J. E. Rees and Bishop Henry Hughes in the best of health and spirits.

On receipt of my letter to them, they had appointed meetings to be held in several of the Branches in this Conference. Up to the present time we have held eight meetings, all of which have been well attended by the Saints and strangers. The Spirit of the Lord has been with us, and much valuable counsel and instructions have been given.

To-morrow we have three appointments to fill,—two at this place and one at Treorchy, a small Branch several miles from Cardiff.

Elder Rees has done a good work in this Conference, is much beloved and esteemed by the Saints and respected by the world. The fruits of his untiring zeal and labors begin to appear on every hand; and the Saints are united, as a general thing, in sustaining the Priesthood and keeping the commandments of God.

We have been kindly received by the Saints in every Branch that we have visited. It seems that the people are ready and willing to do all they can for the comfort of the servants of God; in fact I might say that I never traveled among a more hospitable and warm-hearted people than the Welsh Saints.

Many are making preparations to emigrate and quite a number are expecting to go by the first ship that sails next season.

We hear of no complaints as to lack of labor in this part of the United Kingdom, and, so far as we can learn, fair, liberal prices are paid for every kind of labor.

I anticipate leaving Merthyr on Tuesday, the 9th inst., for Liverpool,

if all is well. I have enjoyed myself very much during my visit to this part of the Mission. Regards to all, and believe me to remain, as ever, your brother in the Gospel,

L. J. HERRICK.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

(CONTINUED FROM PAGE 772.)

The season of 1848 was a very dry one, the roads were dusty, the grass was scarce. The teams in the companies were heavily loaded, and in consequence the traveling was slow and tedious. Sixty-three days were occupied in traveling from the Elkhorn river to the last crossing of the Sweetwater, at an average of 12 miles per day, the companies resting twenty-two days, including Sundays, to recruit and strengthen the cattle. The loss of cattle on the route was considerable; and it is a fact worthy of notice here that the percentage of deaths of cattle on the plains has always been much greater in trains where cattle brought from the States were worked than in those in which cattle raised in these valleys were used. Trains have been sent from here many seasons to bring up the poor. In going and returning the cattle have traveled upwards of two thousand miles, yet the loss of life among them has been very small. They are accustomed to the kind of feed to be met with on the plans, and will not eat poisonous grasses, or drink alkali water, as many cattle raised in the States do.

President Young's company was divided into four divisions on the 16th of July, for greater convenience in traveling; and about the same time bro. Kimball's company was divided. Traveling in small companies where grass was scarce was much better for the cattle, and more pleasant for the people, for the dust created by the traveling of a large company of several hundred wagons was very disagreeable.

Fearing that Dr. Richards and Amasa Lyman's company might be weak in teams, Presidents Young and Kimball sent letters by express to them, counseling them, if in difficulty for the want of cattle, to keep their companies together and continue moving so as to get west of the South Pass, and to send word what their circumstances were and what help they required. They expected to send them all the assistance they needed from the Valley. These companies behind were kept well informed of the progress of those ahead of them, from the communications left on the way. Sometimes a copy of the camp journal was written and placed in a notch in a tree in some prominet place, sometimes in a post stuck in the ground; but whenever a large buffalo skull or other suitable bones were found near the road, pencils were called into use and some particulars were written on them. In this way much information was communicated to those behind, as very few teamsters who had pencils ever passed good white bones, suitable for writing on without picking them up or stopping to scribble something on them. In those days buffalo were very numerous on the plains and their skulls were plentifully scattered over the ground.

The first of President Young's company arrived in Salt Lake Valley on the 20th of September, and President Kimball's a few days after. In the first company one boy was drowned in the Elkhorn river, a child of 34 days and a woman of 45 years died, and two persons had their legs broken. Some other slight accidents also occurred. Several children were born on the route. In the last company a girl of six years was killed and a woman of 28 years died, and several childred were born. The health of the people was remarkable goed, and no better argument in favor of plain, and even meagre living and out-door exercise can be adduced than the excellent health enjoyed by the Saints in crossing the plains in those years and in the first settlement of this Valley. There was but little variety of food and the allowance was very scanty; the

people dwelt in tents, and a good covered wagon as a bed room was a luxury that very many did not have; yet good health and vigor were almost universal.

Teams and wagons were sent back in charge of Elder Jedediah M. Grant to assist President Willard Richards' and Amasa Lyman's company. The first of the last-named company arrived in Salt Lake Valley on October the 10th, and President Richards and company on the 19th.

The First Presidency of the Church were gladly welcomed by the people who were residents of the Valley. They rejoiced in the wonderful care and preserving mercies of the Lord which had been over them from the time they left Illinois. The Lord had blessed them in the wilderness; he had fed them, delivered them from the many dangers to which they were exposed and led them to a safe and healthy retreat, far distant from their former persecutors. The spirit of peace brooded over this land, and having been harassed and annoyed by mobs they could appreciate the security which they now enjoyed. Their past experience caused them to feel humble. They were not lifted one above another by one being richer than another, for they were nearly equal in worldly circumstances, and this caused them to be more equal in heavenly things. One could not feel proud because he had a better house, finer furniture, more fashionable clothing, a greater variety of food, or any of those things of which men are apt to be vain; for there was but little difference in the house, in the furniture, in the clothing, or in the food of the people at that time. They were what we would now call very poor; but they were a people blessed of the Lord, and were happy; they were obedient to counsel and were patient and long suffering. Their hearts were tender and the words of the servants fo God had power with them, for their experience of the Lord's goodness unto them was too recent to forget that in perfect obedience alone there was safety. Thieving, drunkenness, profanity, litigation and strife were almost unknown. If there were misunderstandings, they were easily settled or removed by the teachers, the Bishops or the High Council.

UTAH NEWS.

Our latest dates from Utah are to November 23rd. The following we clip from the *Deseret News*:—

President B. Young left this morning (Nov. 18) for Provo, accompanied by Superintendent F. Little and A. M. Musser, Esq.

The friends of Mr. B. Hampton will be pleased to learn that he is so far recovered as to be able to leave his bed occasionally and walk about in his room. His wound, however, is still very painful and the injured eye is still entirely devoid of sight. The side of his face under the wound is without sensibility.

We had a call to-day (Nov. 18) from Mr. Daniel S. MacFarlane, of Cedar City, Iron County, just arrived from that place. He says business is rather dull there at present, but the prospects for the future business prosperity of that locality are of the brightest character. There are three coal discoveries near Cedar, each of which has a twenty feet square face, and these are but three of numbers of others, as mountains of coal extend southwards a distance of over thirty miles.

The diplomas of the Agricultural and Manufacturing Society of Utah has arrived from the lithographers, by Wells, Fargo and Co's express. The lithographing was done by Kennard and Hay, 89 Liberty Street, New York, and has been neatly executed. The artist who designed the diploma is William C. Morris, son of William V. Morris, painter, of this city, and it is a piece of art that no artist need be ashamed of. Not only does it indicate much ability as a draftsman on the part of the young designer, but a great deal of ideality and

taste in working up the representations of all the business and commercial interests and grouping them in so able and artistic a manner. We append a detailed description of the design, by the artist himself:—"The all-seeing eye with inscription, 'Holiness to the Lord,' beneath which is the American eagle with arrows, olive branches, shield and the 'stars and stripes,' pendant to which is the bee hive the 'emblem of Deseret,' clasped by cupids. In the back ground a perspective view of the Temple, representing architecture. On the right side of the hive is a figure, representing Justice, and on the left the Goddess of Liberty. The lettering, 'Deseret Agricultural and Manufacturing Society,' following which, is a center piece enclosing the word 'Diploma,' supporting vases of fruit, flowers, and figures, the representations of art and music, pendant from which are a laurel wreath with cupids, and the words, 'Awarded to,' on the ribbon. Below a blank is left for the name, &c., after which come the words, 'Exhibited at the Annual Fair,' held at Salt Lake City. The lower central group represents agriculture, manufactures, mechanics and industry, under which is the date of the charter. Surrounding the whole, in groups, artistical representations of the past and present, including the telegraph, mining interests, improved machinery, factories, stock, fruits, cereals, vegetables, &c., &c." The ground of the diploma is a delicate light blue, or rather a kind of peach blossom color. It is altogether a very handsome lithograph.

From the Salt Lake *Herald:*

We were yesterday (Nov. 17) shown by Mr. Rudolph Krauze, at the residence of Mr. S. W. Sears, in the 20th Ward, a most beautiful collection of young flower plants of all kinds, in some 8,000 pots, some of the pots containing as many as fifteen plants. Messrs. Krauze and Sears propose increasing the number of their pots to 20,000 the coming Spring, which looks as though they intended to assist in beautifying the city. Success to them.

Some days ago Mr. S. W. Sears,—who, for a considerable length of time has had charge of the wholesale grocery department of Z. C. M. I.,—tendered his resignation, which has been accepted, the same to take effect on the 1st of December. A gentleman of undoubted business talent Mr. Sears has, during his administration of the affairs of his particular department, won and kept the confidence and esteem of the officers of the Institution, and of the public. In leaving the position he has so ably filled, Mr. Sears takes with him the best wishes of a large circle of friends for his future success and welfare. Mr. R. Watson has been appointed to succeed Mr. Sears. The gentleman, having been chief book-keeper in the department, brings to his new position a thorough knowledge of the requirements of the place and excellent business qualifications. Both the outgoing and incoming gentlemen are well and favorably known in the community.

Yesterday (Nov. 19) Mr. Joseph Beecroft, lately a compositor in the *Herald* office, received a telegraphic message that his son, Christopher Beecroft, of Cedar Springs, Millard County, had committed suicide by cutting his throat with a butcher knife, in a fit of insanity. Mr. Beecroft, who is an amiable old gentleman, has our keenest sympathy in this trying bereavement.

Mr. Bailey, of Danbury, says: "I do not lecture myself; I am married."

For adulterating milk with water, in the formidable proportion of 30 per cent., John Tyman, of Witherden Farm, Ticehurst-road, Sussex, has been fined at Bow-street police court £5, and costs.

One New Year's eve as a merchant entered his house, he was met by his wife, who threw about his neck a gold chain. "There, hubby," exclaimed the wife, "Is a New Year's gift for you!" "O, yes," rejoined the husband, with great coolness, "I paid the bill for it an hour ago." "You did," exclaimed the lady with equal indifference, "why I told the jeweler to let it go on the July bill."